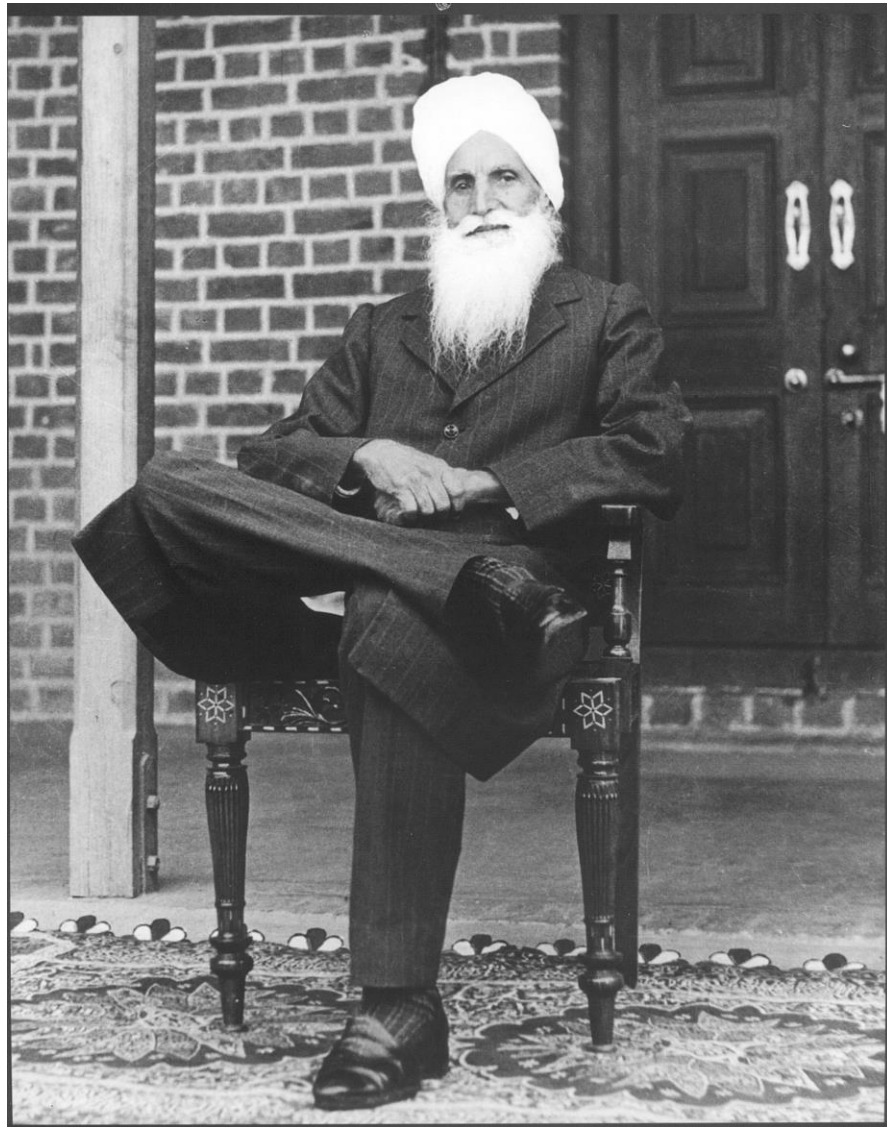


# Selections from: The Path of the Masters

By Julian Johnson



Hazur Baba Sawan Singh: 1858-1948  
The author's Master and inspiration for *Path of the Masters*

## Preface

Julian Johnson (1873-1939) was an American surgeon and author of several books on Eastern spirituality. A native Kentuckian, he left his medical practice in California and traveled to Beas, India, in order to serve his guru, Baba Sawan Singh. From 1933 to 1939, Johnson lived with his guru and devoted much of his time to writing about his Master and his experiences on the path.

Johnson grew up in a staunch Christian family, became a Baptist minister at age 17, graduated with a Bachelor of Divinity, and received an appointment as a missionary to India at age 22. Johnson claimed that experiences during his three-year stay in India rendered him surprised by the deep understanding possessed by Indians he had sought to convert, and urged him towards further spiritual study.

Back in the USA, he earned a master's degree in theology, resigned his 17-year Baptist ministership, and earned an M.D. from the State University of Iowa. He served as an assistant surgeon in the United States Navy during World War 1, and later went into private practice. He also owned and flew his own airplanes.

Over the years, he took to studies of various religious and philosophical teachings. His spiritual explorations culminated when he visited an old friend who was a disciple of Baba Sawan Singh. Convinced that he had found his path, Johnson requested initiation which was arranged for by Dr. Harold Brock and performed on March 21, 1931. After a year, Johnson left once more for India.

Dr. Johnson was the first American to live at Dera Baba Jaimal Singh, in Beas, where he became busy with study, writing, medical work, meditation, and traveling with Sawan Singh. He authored *With a Great Master in India* (1934), the first book on Surat Shabd Yoga by a Westerner, and his masterwork *The Path of the Masters*.

While living in India, Johnson applied himself wholeheartedly to his spiritual practice, and after seven years of constant personal guidance and attention from the Master he was requested by him to document his knowledge – to communicate this path of God-realization to his fellow men. This book, *The Path of the Masters*, was the result.

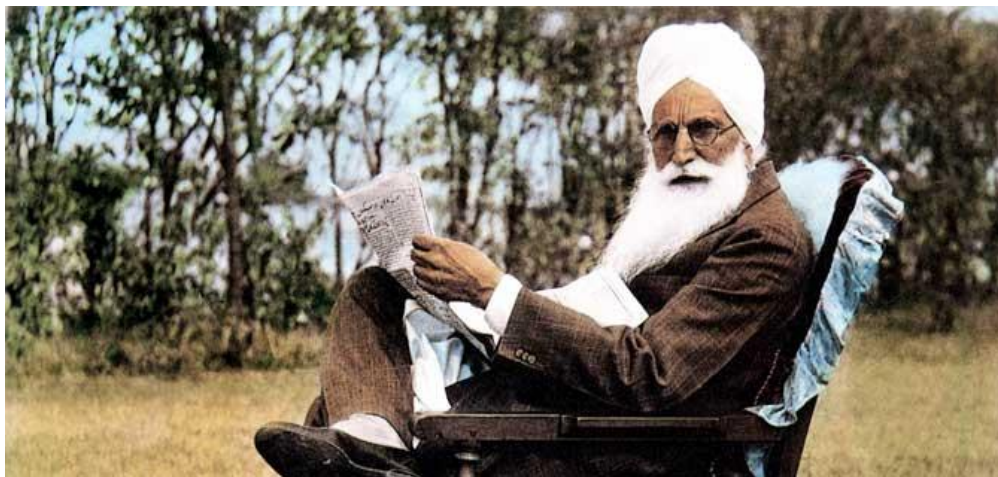
Published in France (1939) and the USA (1951), *The Path of the Masters* was written specifically for the Western seeker of God by a person of the West who had lived a rich and varied life before coming into contact with the mystic teachings of the East. It is the first modern book to record in English the esoteric teachings of the Eastern Masters with such clarity and comprehensiveness. It has run through fourteen editions and been translated into thirty languages. It is considered a classic in oriental mysticism. (from Preface to Path of the Masters; wikipedia)



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## This World Is Not Your Home

Man is the highest form of creation on this planet and he is only a sojourner here. Once his eyes are opened, he knows that this world is not his home,...far away the light burns in his Father's palace.

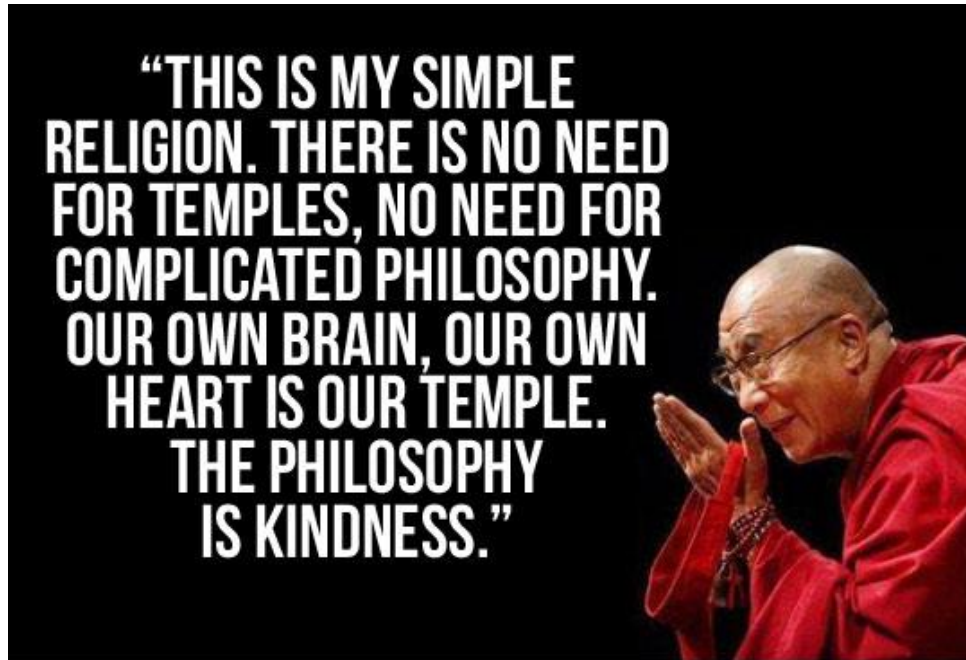


He knows that this world is only a dark outhouse in the magnificent palace grounds of his Father's kingdom. The Masters tell us that above and beyond the confines of this terrestrial speck of dust lie innumerable worlds full of light and beauty. To explore those worlds at will and to possess them during this lifetime is only a portion of our heavenly birthright. But to most people that vast universe of finer worlds is locked and impenetrable. To many it is but a fabric of poetical fancy. But it is not so in reality. It is locked indeed, but the Master holds the key and he offers it to all who will qualify. By that key the entire universe of starry worlds may be unlocked and their shining heavens explored. Just how this is to be done constitutes the sublimest secret of the Eastern wisdom.



## The Basic Elements of All Religions

There are two vital points at which all religions fail. One is the lack of a living Master. That is a need which none but the Masters can supply. No religion has it. That requirement, an absolute essential, marks the poverty of all world religions. A second lack suffered by all religions is their loss of all conscious contact with the audible life stream, the Music of the Spheres; and they do not know how to find it. Yet that is the most vital consideration on the path of spiritual liberation.



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If we analyze all historical religions, we shall find that they consist of five basic elements. They are superstitious assumptions, emotional extravaganzas, ritualistic ceremonies, metaphysical speculations, and ethical principles. All religions bear the stamp of these five in differing degrees.



There are three great links in the golden chain of salvation – the living Satguru, the audible life stream, and spiritual liberation. These will be discussed more fully in their proper places. They are repeated here for the sake of emphasis.



## God's Plan for Redemption

There are just two methods used by the supreme one: first is the method of the whole world, led by natural law, personal experience, and experimentation – trial and discard. The whole world is going on this way. They have no Master. They have to look out for themselves. They go on treading the wheel through successive lives and from age to age. They accumulate knowledge by experience. If they live up to the best that experience has taught them – their own experience and that of others – they will rise in the scale of evolution.

The second method is that of following a Master. The supreme one has so designed it that the Master is to lead all men to the perfect light. It simply cannot be done any other way. We cannot find our way alone. The Master, and he alone, can lead the soul to the perfect light and to the original home of the soul in the supreme region. The plan seems to be that common experience shall lead the people up to where they meet the Guru, and after that the Guru takes them home to the eternal regions.

In this book the terms Master, Satguru, and saint (sant, in Sanskrit) will be used synonymously, but meaning in all cases one who has gained the exalted status of saint, rising to the fifth region by his own efforts with the aid of his Guru. If the student is to gain any proper understanding of this teaching, he must keep this fact always in mind. A saint, as the word is used in this book, has absolutely no reference to a canonical saint of the Church. Such saints are made saints by decree of the highest authority of the Church, while the real saints develop into saints by their own hard work, under the directions of their Gurus and by their help. There is no other way to become real saints.



Hazur Baba Sawan Singh

## The Master is the Perfect Human Being

The Master is the most highly developed man known to history, and consequently, by virtue of his development, the noblest of the noble.

In all respects, the Master is the highest type of man, when judged as man. In him all of the excellences of the civilized man reach their highest expression. He must be the superman in all respects, not in one aspect alone. In him all the virtues recognized by the world are carried to the highest degree of perfection.

If I were looking for a Master, I would first of all make the most critical inspection of the man's life to determine if he had any of the ordinary imperfections of character usually manifested by the average man. If I found him to be a perfect man, when studied as man, I would then begin my study of him as a Guru. But if he failed to pass inspection as a man, I would at once give up the search in him for Guru, or Master.



The Master breaks no law of man, but supports all good governments. His life and teachings are universal. He belongs to no race or time, but to all nations and all times. He is a citizen of the world – more correctly speaking, having come down here to bring light, he is a friendly visitor in this world.

The Master lives in the world though he is not of it. He enters the stream of human life to help others, yet he himself stands aloof from the waves of human passion. He has attained all virtues and does not contain any human faults.

The Master loves everyone, regardless of character. He gives love to all and seeks to serve all. He is always master of the situation, no matter where he is placed. He is never disturbed by the whirlwinds of passion surging about him. Serenely he watches the mad show and seeks to guide others in the ways of sanity.



Sant Kirpal Singh Ji



## The Master and the Supreme One

There is one quality of the great Masters which I hesitate to write down here because it is so difficult to avoid misunderstanding on this subject; yet it must be written. It is a fact that there is no difference between the real saint, or Master, and the supreme being himself; that is, there is no difference, except that a saint is humanly embodied and is to some extent limited by that embodiment.

Suppose we agree that the supreme being is all love, wisdom and power, that he is omnipresent, all-pervading. The Master is exactly the same, except as to his physical limitations. Spiritually he has no limitations. But the body is not the Master. It is only a covering, one of his ready instruments. He may, at will, leave the body and work upon any of the higher planes; each plane that he ascends to gives him greater freedom and scope of action. He himself, being one with the infinite, has no limitation.

The real Master is as ubiquitous as the infinite himself. And this is no illusion. For example, if a Master has a hundred or a thousand disciples, each disciple will see the living Master in the inner chambers of his being, no matter where he may go. Of course, to do this he must have attained a little development of his higher faculties. The disciple knows his Master as the giver of all life, the Lord of the universe. That is so because on the inner planes the Master is identical with the supreme one.

If one must ask, "How can these things be?" the answer is, "Because the Master is one with the Supreme, and the supreme one is expressing himself through the Master's form." The Master's form is the Lord's form. Whatever the universal spirit is, the individual Master is, identical in substance and attributes.

There is a beautiful and inspiring concept associated with this idea of the Master being one with the Supreme. Each man is a potential saint and is therefore potentially identical with the Supreme. He only needs development and realization. Sainthood is therefore the supreme goal of all human evolution.

When any Master attains sainthood, he gains conscious oneness with the Supreme. It is true that all men have that oneness to a degree, but few of them are conscious of their noble inheritance. The real Master is conscious of it. This is one of the distinguishing qualities of a Master. He knows his relationship with the supreme Oversoul and is consciously able to exercise his powers and prerogatives as a son of God.



## The Master of the Inner Realms

This world is the theater of intellect; at least this is one of its fields of operation. It is the play of the mind. In this field, science has made many a conquest and will doubtless make many more. But there is a vast field far above and beyond the play of the mind, where the developed spirit alone may enter. It is into this higher region of the spirit where the Master goes, and it is there where his real achievements are made. Entering there by methods well known to him, he finds that this earthly world is nothing more than the mud-silt of nature's vast and complicated structure. Above and beyond this world of shadow and pain lie innumerable worlds of intense light. They are real worlds, full of beauty, color, rhythm and joy.



Escaping for the time being the limitations of the body, the Master travels in those higher worlds, in full consciousness, and then he returns to report what he has seen and heard and otherwise experiences. He knows, among other things, that death is only an appearance, an illusion. When a man leaves his physical body at the time of what we call death, he simply steps out into other and higher worlds. He takes with him a finer body, which he now uses unconsciously, and on that higher plane he uses the finer one just as he uses the physical body here. Going about wherever he pleases, clothed in a godlike vesture of light, wisdom, power and beauty, the Master explores the higher regions, wholly unknown to the common earthman. This is but a glimpse of the real Master. To understand a real Master fully, one must oneself become a Master.



## The Time Limit of the Master's Work

There is one very important consideration regarding the work of all Masters, which appears never to have been understood by Western people. This is the fact that their work is time-limited. This means that each Master has a definite period in which to do his work. When that time has expired, his work on earth is finished. That limited period is during the life of their physical bodies. That being the case, logically they cannot work among men without their body. When that body passes or they pass out of it, their work on earth is finished.

When a Master's work on the earth is finished, he leaves his body and turns over his work to his successor...It is an arrangement ordained by the supreme Lord himself. God's method of working among men is by and through living men.

Even if the ancient Master, present in spirit as claimed by so many, were ready to assist us, it is impossible for us to receive his help. If we must depend upon feelings and impressions, we are mixed up with so many feelings and impressions that it is quite impossible for us to distinguish between them so as to know which are from God or the old Master and which from our own subconscious minds.

If you insist that your dead Master is not dead, then I will cheerfully agree with you. He is not dead, but he has left this theater of action. He is no longer in touch with humanity. His present work is elsewhere. There is no doubt that departed Masters have certain work to do in connection with their disciples, but not in other worldly matters.

If you insist that an ancient departed Master is here with you because you can feel him in your soul, then I must insist again that your feelings are a very unreliable guide. Most of such feelings are but the play of one's own mind, a deceptive play of a fond imagination, probably worked up by centuries of theological suggestion.

The wise man will learn to discount feelings as proof of religious dogmas. What then is left? Upon what shall a man rely as proof? There is but one wise course, but one way to know what you are doing - go to a living Master...The Master does not ask you to believe what he says just on his statement alone. He offers you a definite method by which you can prove things for yourself, not by feeling or inferences but by sight and hearing.

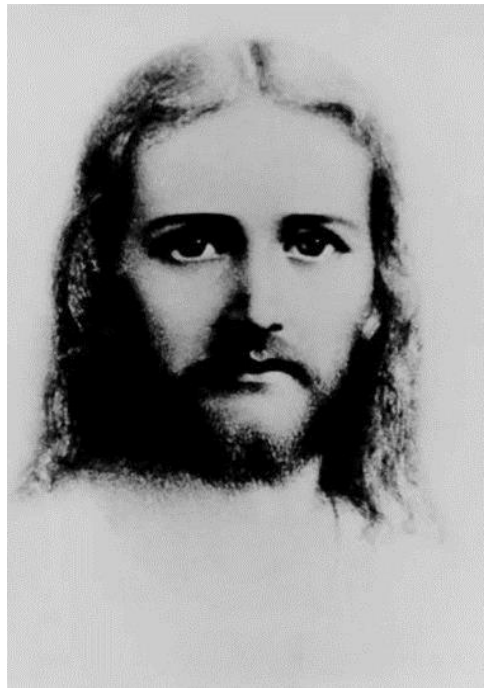
The great Masters lay down the challenge to the whole world to come into the laboratory of individual experience and experiment, and prove for oneself the truth of the teachings of the saints. That must constitute the final test, and the Masters welcome such a test.



## The Same God Power - Different Human Poles

So many people find it difficult to believe in Masters. One of the strangest freaks of the human mind is its tendency to discredit all modern things, especially those relating to religion, and to give the emphasis and glory to that which is ancient. It cannot accept that which is right before its own eyes, but it will swallow instantly what was written in a book two or three thousand years ago. It cannot believe in a living Master, but it finds no difficulty at all in accepting the story of some Master who lived in the dim and distant past.

That men should ever have developed the strange notion that all mastership and all revelation of truth should belong to past ages is one of the anomalies of history - and it is one of the most unfortunate...If past ages could produce a Master, a Christ, a Buddha, why may we not look for one now?



While I am in the world,  
I am the Light of the world.  
(Jesus Christ; John 9:5)

Let us be sincere and practical about the matter. It is idle to say that Masters are not needed now because we have a book that tells us about a past Master...

The fact that great spiritual Masters live on earth today is the most important, the most cheerful and the most hopeful announcement that has ever been made.

And the light of the modern Master is in no way dimmed by comparison with any of the past Masters. Whatever wisdom, love, compassion or power of miracles which were possessed by any of the old Masters, these same qualities will be found in the modern Master in no respect diminished.

## The Duties of the Master

The Masters have many duties in this world, but we shall mention only four of them at this time.

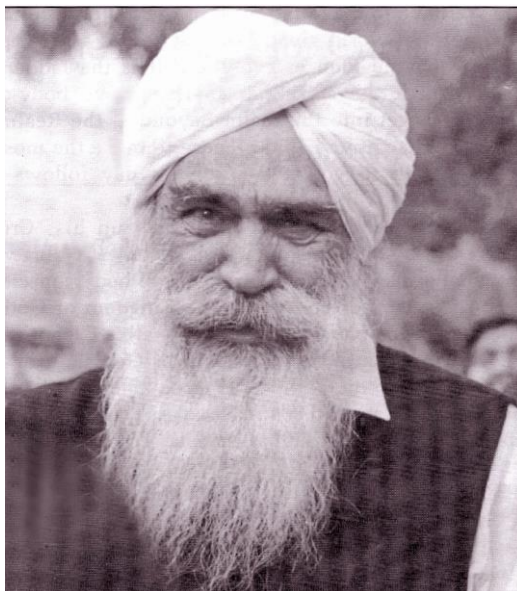
1. The first and foremost and the primary duty of the great Masters is to connect souls with the audible life stream and then take them up and out of this world to their own original home. This is done by a process one might describe as “tuning in.”

By many ages of self-indulgence in these regions of gross matter, everyone has gotten himself out of tune with the infinite stream of life. This stream, wave, or current is comparable to the electromagnetic wave of the radio. It fills all space around us and within us, but we do not know it and cannot hear it until we are tuned into harmony with it. Being so out of tune, man wanders on for ages in “the prison-house of maya.” And no man can ever get himself into tune again, unaided. It is in this regard that the saint, the Master, becomes a real savior, redeemer and deliverer. It is a work which cannot be done by anyone except a living Master; and without being done, no one can ever escape the painful cycle of birth and death in material regions. This is the great work of the Master.

2. The next work of the Master is to teach the Way to his disciples. So the Master is the great teacher as well as the great physician and deliverer.

3. The Master is a perfect exemplar for all mankind as to character, nobility and spirituality. He is the ideal man, and to him all may look for the one perfect example of character and conduct. All may imitate him, follow him implicitly, and then they may rest assured that no mistake will be made. The Master is not only a great spiritual light, he is also a perfect man.

4. The fourth function of the Master is to bring light and love into the world, so that all men, not simply his disciples alone but the whole world, may profit thereby. His special work is for individual disciples, but he works also for all mankind.



## The Masters' Change of Policy

One very important change in the policy of the great Masters has recently taken place and many may wonder at it. This change of policy relates to their method of accepting disciples. In ancient times, even down to the last few centuries, the great Masters were very exclusive in their choice of disciples. Hence novitiates were few. Disciples were accepted only after the most severe tests, the most trying ordeals. The select few who passed these tests received initiation.

But now the policy has been modified. The Masters, during the last hundred years or so, have accepted practically all who applied, unless their karmas were too bad. Soami Ji and Baba Jaimal Singh each initiated about four thousand during their lifetimes. But the living Master, Baba Sawan Singh Maharaj, has already initiated approximately eighty thousand (the total number of disciples initiated by Maharaj Sawan Singh during his lifetime was 125,375. Sant Kirpal Singh initiated 120,000 people).

What is the meaning of this change of policy? First, because so many more have applied for initiation in late years; and that is undoubtedly because so many more are ready for the path. Second, the Masters have now abandoned the rigid tests formerly imposed upon applicants and are now willing to accept disciples of lesser qualifications. Why? The Masters themselves know best. But we may offer a suggestion or two here which will explain the matter, in part at least.

In this Kal Yuga, the Dark or "Iron" Age, the ills of life upon this planet have greatly multiplied. Hence, the mercy and loving sympathy of Sat Purush, the great Father, has led him to meet the willing-minded more than halfway. Now practically every person who feels inclined toward the Satguru and wishes to follow his path is accepted by him. To reach that momentous decision is the one thing of paramount importance in all one's life.

It should not be forgotten that initiation itself carries no instant and radical change of character. It alone confers no perfection of character. Perfection, requiring possibly years of hard work and close application to the task, is a matter of slow growth.

In the meantime, the divine spark in each one, always struggling for freedom, striving hard against adverse currents, reaches out a feeble hand toward the Master. In great kindness the Master takes that hand, unclean though it may be. After that, it may require years of patient hard work to build up the character, to strengthen the will and throw off the evil passions.



## Surrender to a Master

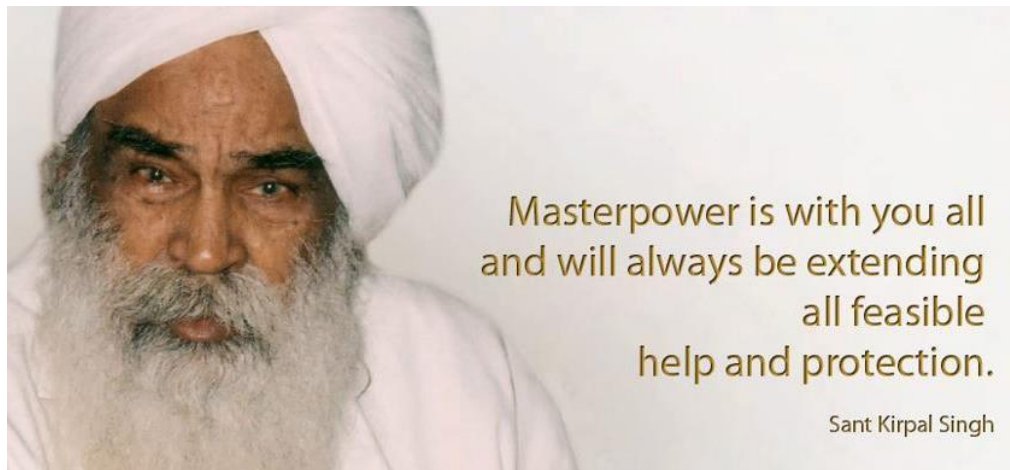
Complete surrender to the Master is the only avenue or path to complete liberation.

First let us say that the word surrender is not a suitable term for what is meant in this connection, but it is about the best term we have. It would be better to say that one fully trusts the Master. That is equivalent to saying that a person trusts his higher interests in the hands of an expert. It is as if a sick man were to go to a skilled surgeon. An operation is needed. He has thought over the entire matter. He has decided on the competency of the surgeon and then places his life in that surgeon's hands.

The surrendering of the individual will is only a bugaboo. It is a cry of the ego. You really surrender nothing to the Master which you ought to keep. It is merely a case of entrusting your higher interests to the hands of an expert. You accept his aid and guidance over a path quite unknown to yourself.

What is really meant by complete surrender to a Master is this: out of perfect confidence and great love, the disciple gladly follows where the Master leads. That is the sum of it all. No need of quibbling over something that has no value and no meaning. Let it pass. Use common sense. By perfect surrender to a Master, in this sense, one gains everything, ending in the most perfect liberty. This is well expressed by one great Sufi, who said: "Give us all you have and we will give you all we possess!"

By surrendering all to the Master, you gain everything.



## Obedience to the Master

After one has received initiation from a living Master, one should follow the Master implicitly. If a student objects that this is giving up his own individuality too much, this point may be illustrated.

A man is to make a long journey by ship. Now his first business concerning that trip is determining the best way to go. That is, he must select his ship and his route. When he has done that, his discrimination ceases. His independence of choice is now narrowed down. He has delegated his independence. The captain of his ship is now in command. When he steps aboard that ship, he is no longer able to exercise the freedom of choice he once exercised. He must henceforth obey the captain and follow the regulations laid down for the government of that ship.

He does that voluntarily and solely because he has once and for all decided that the ship will take him to his destination. The situation is much the same in the journey we are to make with the Master. He is the great captain, and to go with him we must obey him.

This much being determined, he embarks upon his journey. He is also presumed to have gained mental detachment from the love of the world and all sense objects. A man simply cannot take this world with him on his journey to higher worlds. In his innermost thoughts, he must be detached from the bonds that fetter him. He is then ready to proceed.





## The Four Grand Divisions of Creation

What is written here is not a web of fancy, but is literal fact based upon the experience of the Masters and their disciples. They have traversed those regions times without number and are as familiar with them as we are with portions of this world over which we have traveled.

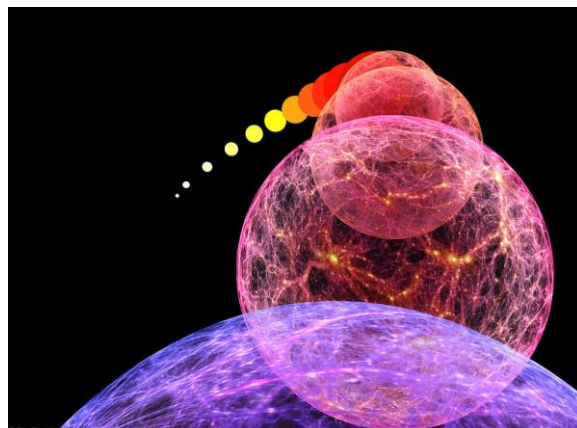
The entire universe of universes is divided into four grand divisions, each marked out and differentiated from the rest by certain characteristics of the substances composing them and the nature of the phenomena to be seen there.

The creation and division of the whole of existence into four separate sections is due to the polarization of the pre-creation substance, the primordial element of all worlds. This primal substance may be called God.

The upper portion is the positive pole, and the lower is the negative, while the middle portions are neutral zones, partaking of the properties of both, but growing more positive from below upward. When the creative impulse was given, the positive pole became more concentrated, while the nether pole became correspondingly depleted. Then out of the negative pole – its extreme end – were fashioned all material worlds, these constituting the suns and planets with which we are familiar.

Among these lower subdivisions are to be found nearly all the heavens and paradises of the various religions. It will be remembered that the top, or zenith, of the positive pole is charged with spirit substance to an extreme degree, while as we descend toward the nadir, the extreme negative end, spirit substance undergoes a gradual diminution. As a result of that thinning-out process, those zones experience a corresponding darkness, until finally they take on more and more of those qualities which we associate with evil.

All that human consciousness classifies as evil, or bad, is made so by a diminution or a depletion of spirit. This means darkness, of course, lesser life, lesser light. Man cannot live happily without spirit, and the more he departs from spirit, the more he experiences what to him is evil. As with an individual man, so it is with worlds themselves. The less spirit substance in them, the darker they are and the more troubles are experienced by their inhabitants.



## The Physical Universe – Pind

Beginning with our own world as the point of departure, the first grand division is the physical universe, called in the language of the Masters Pind. It is composed chiefly of matter of varying density, coarse in quality, but mixed with a small percentage of mental and spiritual substance – just enough to give it life and motion. Spirit is the only self-acting substance in existence. Without spirit, matter is dead, inert. In fact, there is nothing in all creation wholly devoid of spirit, for without spirit, matter itself would cease to exist. Matter is not therefore a thing apart from spirit, but it may itself be considered as spirit in a much depleted form. So it may be said of mind.

In the process of creation, the smaller end, or negative pole, becomes not separated but differentiated from the original mass, and then subdivided into three distinct portions. The uppermost of these subdivisions is Brahmand, the middle portion is Anada, and the nethermost one is Pind, the physical universe. All this end of creation, this lower section, is composed of coarse matter, while higher sections are much finer in substance, as one advances to higher regions. This lower section has a much lower rate of vibration than any section above it.

The physical universe is composed of a substance which is coarse, inert and full of all manner of imperfections. These imperfections are due to the paucity of spirit at this pole. This condition of negativity is the soil out of which all evil grows.

Evil is simply darkness, the absence of light, which means the absence of spirit. However real it may seem to us, negativity is the absence of reality, and the absence of reality is the absence of spirit.

All pain, all longing, all desire, is only a cry of the mind and soul for more light, more spirit. In like manner, evil is due to the absence of spirit. And the reason we have so small a percentage of spirit substance at this end of creation is because this is the negative pole of all creation. It is so far depleted of spirit that it lies in a state of semi-death, a condition of heavy inertia over which broods deep shadow.

Out of this condition rise all the manifold difficulties experienced by mortals on the plane of life. As one leaves this lowest plane and begins to ascend toward the positive pole of creation, the light increases, and hence there is more life, more beauty and more happiness. This is all entirely due to the increase in the percentage of spirit on the respective planes. Love, power, wisdom, rhythm, and perfection of every sort take the place of negative conditions which prevail in the lower sections of the universe.



## The Second Grand Division – Anda

The grand division just above and beyond the physical universe is Anda. The terms above and beyond have but little meaning for the fact is that these higher worlds are separated from this world more by their ethereal qualities than by their location in space. It is just as accurate to say that those worlds lie in the same space limitations, separated by their qualities only; but when a person passes from one to another of them it appears that he traverses immense space. For convenience of expression we may as well speak of these regions as planes, one above the other. They are certainly above in the quality of their substance, in vibration, and in their light and beauty.

The substance of Anda is much finer in the structure of its atoms, in its vibratory activity and its degree of density. The concentration of substance increases in degree as one ascends to higher worlds, and it becomes more positive.

Anda is also much more vast in extent than the physical universe. The central portion of that universe makes up what is commonly spoken of as the astral plane. In that grand division lie many subplanes, so-called heavens and purgatories, or reformatories, all abounding in an endless variety of life – numberless continents, rivers, mountains, oceans, cities and peoples. All of them are of a higher order than anything known on earth, more luminous and more beautiful, except the reformatory portions, which have been specially designed and set apart for that purpose. They are both schools and purgatories, intended in every case to rebuild character. To these schools many of earth's people pass at the time of their death.

All souls who are passing to still higher regions must pass through this region. The great majority of human souls at the time of death pass to some subplane of this region.



## The Third Grand Division – Brahmand

Next above Anda lies Brahmand, also known as the Causal Plane. This third grand division is more refined and full of light, markedly more than the physical universe. It is composed mostly of spirit substance, but is mixed with a refined sort of matter; it is the finest order of matter and includes mind. This is called the spiritual-material region because spirit dominates the region. The substance of that division gradually becomes less and less concentrated as we descend toward the negative pole of creation. The lower portions become coarser in particle and more and more mixed with matter.

As Anda contains more of spirit substance than Pind, in like manner, Brahmand is richer in spirit than Anda. In fact, spirit predominates in Brahmand just as matter predominates in Pind, while Anda is rather on the dividing line between the two.

In the lower end of Brahmand mind is supreme. It is practically all mind, for mind itself is matter of the finest order. Trikuti, the lowest section of Brahmand, is the home of universal mind. It is from that region that all individual minds are derived, and to that region all minds must return when they are discarded during the upward flight of the spirit.

Brahmand is extremely vast in area when compared with the physical universe, but small when compared with the first grand division. It is itself subdivided into many distinct regions or planes. The upper portion of Brahmand is called Par Brahm.



## The Highest Region – Sat Desh

Last of all, we arrive at the highest grand division in all creation, the finest and purest, composed entirely of pure spirit. Many other names have been applied to it, such as Sat Lok and Sach Khand. These names are usually applied to the lowest section of Sat Desh, but occasionally to the entire grand division.

All that the saints can say of Sat Desh is that it is limitless. It is the great center about which all other worlds revolve. Anything which we might say about it would be incomplete and only partially true, so declare the saints.

If the entire physical universe with its countless billions of suns and their planets were all gathered together in a single cluster, each sun being a million light-years distant from any other sun, yet this entire ensemble would appear no more than a few dark specks floating in the clear and luminous sky of Sat Desh. In that happy country a sun such as ours, but a thousand times larger, would appear as a tiny dark spot, so very great is the light of that world.





From this center of all light, life and power, the great creative current flows outward and downward to create, govern and sustain all regions. It passes out from this region somewhat like the radio emanations going forth from a great broadcasting station. It is the audible life stream, the most important factor in the system of the Masters. This stream permeates the entire system of universes. A thing of great importance to us is that the music of this ever-flowing current, the stream of life, can be heard by a real Master and also by his students who have advanced even a little on the Path. And let us reiterate that unless a Master teaches his students how this current is to be heard, he is not a Master of the highest order.

This grand headquarters of all creation is the region of immortality. It is unchangeable, perfect, deathless. It is forever untouched by dissolution or grand dissolution. So are its inhabitants.

The light of this region is so very intense that it is impossible for any mortal to get an understanding of it. It cannot be described. The great Soami Ji sums up his statements regarding this region by saying simply that it is all love.



# Chart of Creation

THE GRAND SCHEME OF ALL CREATION			
8 Regions		<b>ANAMI LOK</b> <i>The Nameless Region</i>	
7 of		<b>AGAM LOK</b> <i>The Inaccessible Region</i>	
6 all		<b>ALAKH LOK</b> <i>The Invisible Region</i>	
5 Spirit	ALL LIGHT	<b>SACH KHAND</b> <i>The True Home</i>	Planes of the
4 SPIRIT		<b>BHANWAR GUPHA</b> <i>The Rotating Cave</i>	
		<b>MAHA SUNN</b> <i>The Great Void</i>	
3 SPIRIT		<b>DASWAN DWAR</b> <i>PARABRAHMADA Supercasual Plane</i>	
2 SPIRIT		<b>TRIKUTI</b> <i>BRAHMADA Causal Plane</i>	Charged Words
1 SPIRIT		<b>SAHANSDAL KANWAL</b> <i>ADDA Astral Plane</i>	
	ALL MATTER	<b>MATERIAL UNIVERSE</b> <i>PIDDA Physical Plane</i>	

## The Negative Power

In Sant Mat, frequent mention is made of the negative power, also known as Kal. It refers to that power in the grand hierarchy who occupies the position of creator and governor nearest to the negative pole of creation. The headquarters of the negative power lie at the summit of Triloki, commonly called the Three Worlds – that is the physical universe, Pind; the astral world, Anda; and the causal world, Trikuti, or Brahm Lok, which is the lower end of Brahmmand.

While we sojourn in this dark region of matter, we have to deal with the negative power. With him we must contend in our struggles for spiritual freedom. It is his duty to try to hold us here, while it is our duty to try to escape. The resulting struggle purges us and makes us strong, and fits us for our homeward journey.

This everlasting fight, this struggle in a welter of pain and blood and heart cries, is designed by the supreme Father to purge us and make us clean, ready for our homeward ascent. Let us never become discouraged. All of this is designed by the Father for our benefit. It is much as if one enters a gymnasium to take exercise. If we meet these difficulties in the right spirit, we shall greatly profit by them. The idea of pain and struggle is to purge us and inspire in us a longing to rise above the regions of pain and shadow.

At the present time we are sojourners in the country of the negative power and our first duty is to find our way back to our true home. While here we are subject to the laws of this country. It is to these laws of the negative power that we refer when we speak of the laws of nature. He is the author of all natural laws as we know them.



The negative power, known as Dharam Rai, is the lord of karma for this world and all regions up to the second – Trikuti. Karma is administered by him to the great bulk of humanity. In fact, in cases of all who have no genuine Master karma holds sway over their lives from age to age.



The mind is a part or an agent of the negative power. The negative power is the universal mind.



## The Several Parts of Man: 1

Beginning with the lower stratum, we may say that, first of all, man is an animal. He is a physical body. There is inside this physical body a much finer body commonly called the astral body. It is also known as the subtle body or light body. It is called so because when seen it appears to sparkle with millions of little particles resembling stardust. It is much lighter and finer than the physical body.

This body every person possesses and uses here and now, although he may be unconscious of it; and it is through and by means of this finer body that the mind and soul are able to make contact with the physical body and the outside world.

This finer body takes shape in harmony with the character of the individual. On the plane where the astral body functions no deception is possible. Everyone is seen just as he is. This astral body has its five senses just the same as the physical body. When the physical body dies, this finer body remains as the instrument of expression upon that higher plane of life.



Inside the astral body, and quite distinct from it, there is still another body much finer and more subtle than the astral. It is called the causal body, so named because in it is the real cause or seed of all that is ever to take place in that individual's life.

This body is as much finer than the astral as the astral is finer than the physical. It is sometimes called the mental body. It may be regarded as a portion of the mind itself, acting as a sort of sheath around the soul, very sensitive to impressions from the soul. Its function is to receive and transmit impressions between mind and soul on one side, and between the mind and the astral body on the other side.

In this body a perfect record is left of every experience of the individual, running through all of the countless ages of its existence. Out of all of these experiences character is formed, and from that character all actions flow. If one is able to read those records, as the Master and many others can do, he can see exactly what that man has done or had done to him during his entire past – also what he is going to do in the future. It is all there, the future in seed form, the past in visible record.

It is through this body that the soul contacts all the lower levels of life, working through the still lower bodies, as mentioned above. Both belong to and are taken from universal mind and both must eventually be returned to universal mind. Both are of extremely high vibrations, and both are full of light and endowed with great power. That endowment comes, however, from soul.





## The Several Parts of Man: 2

The mind is the fourth unit in the construction of man... The mind is not self-conscious or self-acting. It has no power of automotion or of initiative. It is simply a machine, though highly sensitive and extremely powerful when motivated by spirit.

When the mind is working normally in its legitimate sphere of action, it is carrying on the work it was intended to do. But when the least perversion of its normal faculties takes place, five destructive modes take possession of one or more or all of them, and control the mind. So long as spirit controls the mind, the mind performs its proper function and the passions cannot manifest themselves. But when the mind runs wild, out of control, under the impulse of one or more of the five passions, it generally heads for destruction. These five destructive passions are lust, anger, greed, attachment, and vanity.

The mind adores routine. Most people will usually go on doing as they did before in spite of all rational persuasion. If a little light filters in from the spirit, a person may change his course of thinking or acting, but never otherwise. If the mind enjoys a certain sensation, it wishes to repeat that sensation as often as possible, quite regardless of whether that sensation is good for the person or not. Mind will usually do what it likes, regardless of consequences, unless checked by fear or some higher impulse from the spirit.

Remember that the soul is in the enemy's country and is always surrounded by those five faithful servants of the negative power, the passions. These five are commissioned to mislead the soul and mind and make trouble for them. It is their business. The worst feature of this is that the mind itself rather enjoys being swayed by them. It has a close fellowship with them and it lends a ready ear to their whisperings. They seek constantly to stir up mutiny, all the more so when one of them or all of them together become intoxicated with some new temptation. It is then that they all cooperate to set all of the faculties of the mind in a whirlwind of rebellion against the spirit.



Last of all, we come to the real man – the soul or the spirit. The soul is the real man. The individual soul is a spark from the infinite light, a drop from the ocean of being. As such it is one with Him – one in substance, one in qualities. It is in the soul that all consciousness and all power resides. All below the soul, even the mind itself, is unconscious, automatic, and mechanical in action. In fact, every thing in existence is entirely dependent upon spirit for its life and activity.

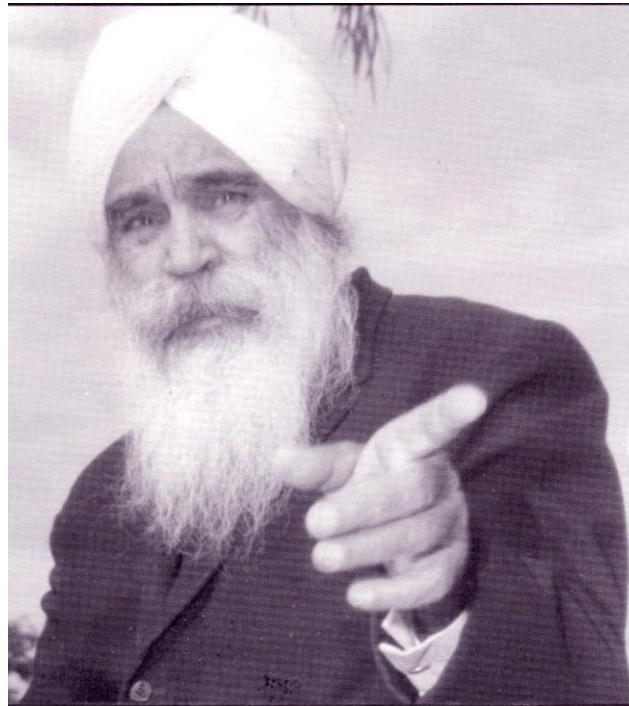
Were it not for the soul's temporary sojourn in these material regions, there would be no need for any of these instruments – these bodies and the mind. Owing to the extreme fineness of spirit, it cannot contact the coarser worlds without an intermediate instrument. Hence it is obliged to clothe itself in some sort of medium of contact.





## The Master is the Disciple's Karmic Lord

When a Satguru takes over anyone as his disciple, that fact materially alters the disciple's karmic status. His whole destiny undergoes a complete change. That all depends upon the will of the Master, for then the Master is his karmic lord. The Satguru is superior to all other lords of destiny. He may do whatever he pleases with the karma of his disciple; but as a rule he does not interfere with the fate karma of anyone. That is generally considered fixed and final. It must be endured or gathered as what one has sown. With all of the rest – the reserve karma and the daily karma – the Master may do as he likes according to whatever he thinks is best for the disciple.



If a disciple finds himself obliged to endure much, he may console himself that the Master is doing all he can to clean the vessel as soon as possible. When life ends, his record will be clean, and he will be free forever. If the Master does this, it is out of great love, knowing that when the disciple is at last free, he will be thankful that the Master put him through it all at once and finished it. But the Master will never allow the burdens to become too heavy. Often he even bears a portion of them himself, out of great love and sympathy. In any case, the Master always does what he knows is best for his disciple, for he is himself the embodiment of loving-kindness.



## How To Do Karmaless Actions

There is no escape from karma once it is created. When the debt is incurred, it must be paid. But there is a way of living without creating karma at all. What is that way? - by acting always in the name of the Master.

The Master himself is karmaless. He has met and satisfied all of his own karma by the aid of his own Guru. After that, he rises above the action of the karmic law. He is no longer subject to that law because he has risen above the plane of its action. He is free from the laws of all regions where karma operates. He can never again be bound by that law. All work which he does is now done in the name of the Satguru whom he serves, seeking to please him only. He has no desires of his own. He does nothing without the full approval of the Supreme, and all he does is constructive.

Now, if the Master's disciple wishes to escape the creation of karma of any sort, let him do whatever he does in the name of the Master, acting as his agent. So long as he does that, he will not create new karma, because he is acting solely as the agent of another, and always the principal is responsible for the acts of his agent.

In deep earnest let him do all things, every detail of his life, in the name of his Master. This will, per necessity, oblige him to do only what he thinks his Master will approve of. When he approaches a task or a proposed act, he will remember that it is to be done in the name of the Master. He will fix his mind on the Master, and then in love and devotion he will do the work as a genuine service to the Master and in his name. He will remember that nothing is his own. All belongs to the Master because he has dedicated all to the Master – even his mind and his body, as well as his property. So he must use them all as if he were using the property of another, and use them exactly as he believes the owner would like to have him use them.

Everything then is used only in the service of the Master. Even the eating of one's own food is to be done as an act of service to the Master. Your whole life belongs to the Master and is to be spent in his service. Then you eat in order to keep the body in good condition, that it may go on rendering good service.

The main point under consideration here is that if the disciple uses his mind and his body and his wealth all in the name of the Master, he is not creating any karma. Essentially it is the Master acting and not the disciple. The disciple is only the agent of the Master. So long as he is acting sincerely and wholeheartedly as the agent and disciple of the Master, it is really the Master who is acting. When our lives are sincerely dedicated to the path, we give up all to the Guru and we think only of doing his commands.



## The Highest Reward of Good Karma

Each one comes with a definite program outlined for him, according to his past record. This is his fate karma. That program he must carry out. When the last act of that program has been performed, the scene closes. The end comes. It must come. Moreover, the end cannot come until the last act of his preordained life has been performed. He then passes to another life. There again his future is assigned to him on the basis of his own earnings. In this manner every individual marks time in the grand calendar of the ages.

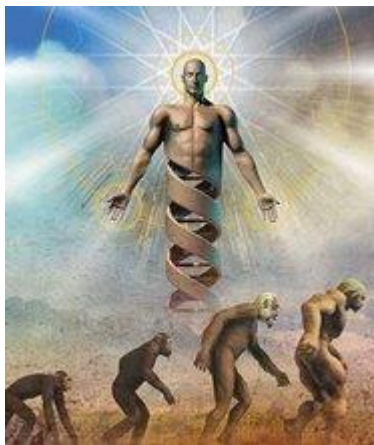
The only thing that can ever bring this monotonous routine to an end is the meeting with a living Master. When a man has this opportunity, it implies a good fate karma and that the supreme good fortune of his long career has come. His deliverance is close at hand.

One may ask why all men have not the opportunity to meet a genuine Master, the answer is their karma. They have not earned that privilege. No man can meet a Master until he has earned the right. And when they have earned the right, there is no power in the world that can keep them away from the Master. The two must meet. But in every case it is good karma that brings the soul to the Master. It is well known among advanced students that *when the disciple is ready, the Guru appears*.

We may be asked, what is the final goal of good karma? The answer is that it will bring the individual to the Master. That is the extreme good fortune, the very highest reward of good karma. His early liberation from the wheel is then assured.



When anyone enters the higher fields of knowledge, he is able to watch the operation of karma and reincarnation. With clear vision he is able to see its application to others as well as to himself. At that stage everyone is able to see clearly his own past lives. He distinctly remembers them. It is then that he knows that he has lived before, and he knows just where and when he lived. Also, he knows his karmic earnings and losses. He can see exactly how the law of karma and reincarnation works out in his long succession of lives – how he came and went, times without number, always bringing with him his unsettled accounts. He remembers just how he suffered or enjoyed, according to his debits and credits.



## Desire

It is a principle of nature that whatever we desire or love begins at once to travel toward us, unless a stronger force from a different direction draws it away. Attention and love are the means of connecting us with objects external to ourselves. When we are bound to objects of desire they tie us down to them and to the world.

When the great prince Siddhartha went out to seek the way of deliverance from sorrow, he came to the conclusion that desire was the cause of all sorrow. That is one of his “Four Noble Truths.”



From the days of Buddha to the present, the prevailing teaching in the Orient has been that desire is the cause of all sorrows and other ills of Man. Hence, the cure of all ills is the destruction of desire. But just how to accomplish this stupendous task has been the big question of the sages.

Desire has been pictured as a wild beast roaming the country, seeking whom it may devour. It is our worst enemy, the chief instrument of the mind (Kal, the Negative Power) to bind us to this material world.

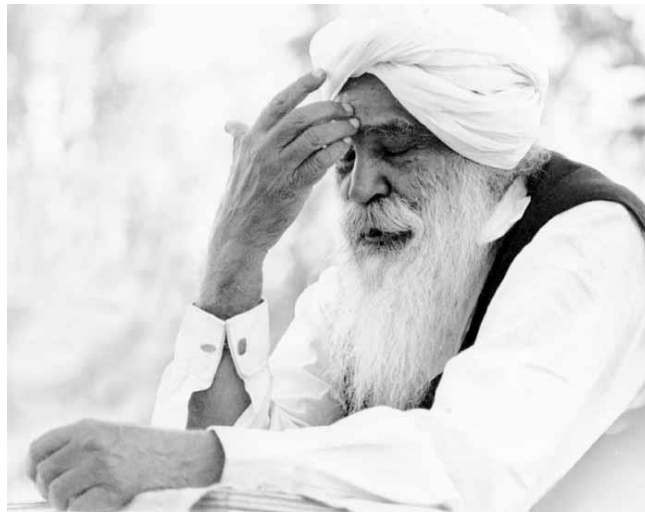
Desire draws us to objects of sense. *The senses overwhelm the mind and the mind enslaves the soul.* Following desire, the mind goes on creating karma and entangling itself in the net.

The soul, or the mind wrapped in its desires, forgets the fact of the impermanence of all things earthly. He imagines the passing show to be the ultimate reality. He forgets the real values and grasps at the shadow.

## How to Get Rid of Desire: 1

Now, the paramount question is how shall the student get rid of desire? The Masters have the cure. The Masters get rid of desire by placing before the mind something which has greater attraction.

If we can fasten our attention to something which is not of the sense world, something which is imperishable, something which instead of binding us here actually liberates us from this bondage, draws us in the opposite direction and takes us up to liberty and immortality, then that thing becomes our chief good.



The only way to kill an unwholesome attraction is to establish a desirable one in the opposite direction. This is the teaching of all great Masters. They do not waste time and effort in lecturing their disciples on the evils of unwholesome desires, but they at once place before the disciple something to take the place of the lower desires, something which lifts the soul and the mind upward instead of pulling it downward.

And that is the crux of the whole matter. This is where the wisdom of the Masters excels. It holds the only effective cure for all human ills arising out of lower desires. It places before the tempted individual something which will tempt him with a greater force in the opposite direction.

There is but one thing known to human experience which will destroy all lower desires. That is the audible life stream. It is the supreme instrument of deliverance from bondage. It is the one means of detaching us from worldly objects that perish and of lifting us up to liberty and light.

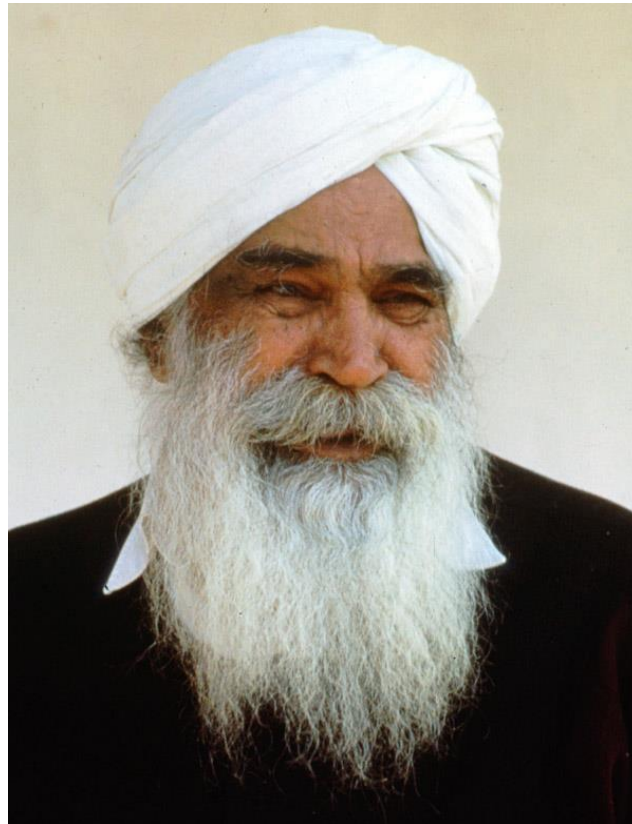
This life stream is placed before us by the Master and we are invited to make use of it. This has been the one remedy in all ages of the world for the cure of worldly desires. We shall attain perfect detachment only when we enter into that divine stream consciously.

## How to Get Rid of Desire: 2

At first we have to content ourselves solely with controlling desires; but controlling and destroying are two very different things. We may refuse to yield to the pull of desire and go on doing what we know is best. This is temporary mastery. Even if we cannot destroy it at first, we can subdue it, hold it in check and refuse its demands. This we may do, provided bad habit has not destroyed or weakened the willpower too seriously. Then, by centering our attention upon that which is within us, following the Master to those higher and more attractive worlds, there we contact that life stream in its fullness and its maximum power.

When that is consciously entered, when we hear its heavenly music and feel its overwhelming attraction, then we automatically forget all else. The lower attractions cease. We have no desire for anything else. That current absorbs our entire being. We go with it, hoping never to be separated from it for a single moment.

To help us up to that point we have the Master himself. We see him; we learn to love him; we come to delight in following him, for we know that he is leading us toward the fountain of life.



As the love for the Master grows, the pull of worldly attractions slackens, until by and by it is no longer difficult to deny all lower desires and follow the Master to the inner regions. There the great life stream is contacted, the soul is merged into it, and after that there is no more difficulty with desires. They simply disappear, swallowed up in the great stream.



## The Audible Life Stream: 1

The Audible Life Stream is the cardinal, central fact in the science of the Masters. It is the keystone of the arch. It is the cornerstone of the structure. It is the structure itself. And it is the Path of the Masters. One might say that the Master and the life stream constitute the Path of the Masters.

The great spiritual current is not only the central fact in the science of the Masters but it is the supreme fact and factor of the entire universe. It is the essence and life of all things. It is perhaps less known than any other important fact of nature, yet it is the one determining factor of all nature.

This great truth or fact is significantly spoken of in the first chapter of the Gospel of Saint John: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him and without him was not anything made that was made. (John 1:1-3)*

Here it is definitely stated that something which is called “Word” is identical with God, the Creator.

This statement is an important announcement of the stupendous fact of the audible life stream.

It is this divine current, wave or stream going forth from God himself and flowing throughout the universe. It is not only an emanation from God but it is God himself.

When any man speaks in this world, he simply sets in motion atmospheric vibrations. But when God speaks, he not only sets in motion etheric vibrations, but he himself moves in and through those vibrations. In truth it is God himself that vibrates all through infinite space.

God is not static, latent: he is superlatively dynamic. When he speaks, everything in existence vibrates, and that is the Sound, the Shabd; and it can be heard by the inner ear, which has been trained to hear it.

It is the divine energy in process of manifestation which is the holy Shabd. It is the only way in which the supreme one can be seen and heard – this mighty, luminous and musical wave, creating and enchanting.

Now, this great fact of nature, so little known to either ancient or modern thought, is the vital substance of the science of the Masters. It is the one thing which distinguishes Sant Mat from all other sciences or systems. It is the very foundation of the Masters’ system of yoga. It is the key to all of their success in unfolding their spiritual powers and controlling their minds.

Stated in the simplest words we can employ, the audible life stream is the supreme Creator himself vibrating through space. It is the wave of spiritual life going forth from the Creator to every living thing in the universe. By that current he has created all things, and by it he sustains them. In it they all live and move and have their being, and by that same current they will ultimately return to their source of being.

## The Audible Life Stream: 2

Try now to get a picture of that luminous reality, the grand orchestra of the universe. Its heavenly strains are not only filling all interstellar space but they are ringing with far more enchanting music through all the higher worlds beyond the utmost bounds of the physical.

The higher we go, the more enchanting the music. In those higher worlds the music is less mixed with matter, and so it is not dulled. After passing the third region on the path of the Masters, this sublime chorus becomes so overwhelmingly attractive that the soul grows impatient to go on up. It is absorbed in it. It lives in it day and night. It is its life, its joy, its spiritual food.



There is not a cubic millimeter of space in existence which is not filled with this music. Sweeter and sweeter its heavenly strains vibrate through every living being, great or small, from world to world, and from universe to universe. Its life-giving melodies may not be consciously heard by those who are not trained to catch them, but there is not a living being in all creation which does not derive its life from this current. All joy that has ever thrilled a living soul has come out of this divine harmonic. How great is this luminous reality!



## The Audible Life Stream: 3

This creative current, filling all space, may be likened to the electromagnetic waves of the radio. The receiving set is the human body, more accurately, the astral body within the physical. The receiving set, standing on your table, simply has to be “tuned in” in order to receive the music.

Each individual man or woman is a receiving set. As soon as he is tuned in by the Master, he is ready to receive “the pure white music” spoken of by Kabir. It then remains only to keep the instrument in proper order to go on enjoying this melodious *bani*.



Of course, but few get the music at once after their initiation. It takes a little time to develop the inner hearing. The entire body, and more particularly the mind and astral body, must be cleaned and purified and then attuned to the higher vibrations. After that, the music comes clearly. When one begins to hear it, he is filled with a great joy; for there is nothing in the world to be compared with it.

From the sacred hour when the student hears this music, he is never again alone or lonely. He may wander far from home or friends, but he is never lonely. In a true sense he enjoys the companionship of God himself. The supreme one is always present with him, playing for his delight the grandest chorus of the universe! Its sweet tones are calling him, tenderly calling him back home. And he longs to be on the way.



*If you should in this world bring many thousand sorts of musical instruments together, and all should be tuned in the best manner, and the most skillful masters of music should play on them in concert together, all would be no more than the howlings and barkings of dogs in comparison of the Divine Music, which rises through the Divine Sound and tunes from eternity to eternity. (Jacob Boehme, 1575-1624, German Christian mystic, theologian)*

## The Surat Shabd Yoga

The very first step on approaching this path is to get initiation from a living Master, a genuine Satguru. This point we have so often emphasized, but it cannot be overstressed. It is absolutely necessary. Without initiation, one may as well stop before he begins. He will get nowhere on the path.

Now supposing that he has received initiation...He will sit in a comfortable position, as he may select. The main point is that he is to keep his mind on the center in the head. If he is in pain from a cramped position, he cannot concentrate.

His attention is then fixed upon a point inside of his head called *tisra til*, meaning “the third eye.” This is between the eyes and on a level with the eyebrows. The attention is to be held at this point continuously and without wavering. Perfect concentration at this center is the objective. The mind must be held still at this point.

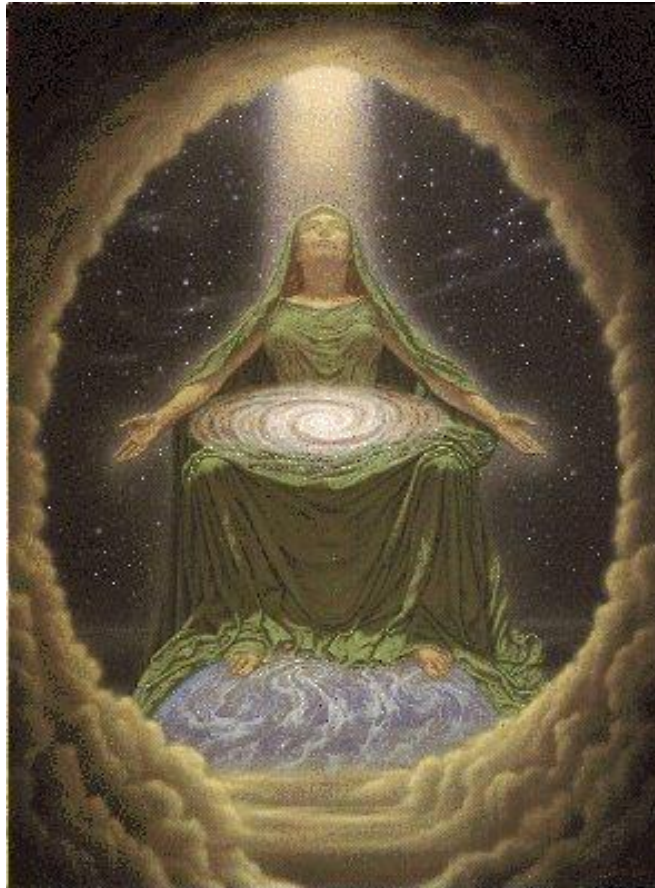


Remember that the mind and spirit are scattered all over one's body. But they must now be gathered and concentrated at this one point in the head. To make this concentration perfect is the first great task to engage the attention and effort of the devotee. Compared with that, nothing else in the world is to be considered of any importance at all.

## Entering the Other Side

When every ray of attention is inside, concentrated at the proper center, with no wavering thought lingering outside, then the student is in a position to get results. He will at first experience flashes of light or hear sounds – perhaps both. But no matter what he sees or hears, he should not allow his mind to wander from the center.

When this concentration has reached its maximum within the ability of the individual, the soul has sufficient force to penetrate the tenth door. That is an opening in the subtle body near the middle of the forehead. At first, one only looks out through this door. But by and by he goes out through it and leaves the body completely. He then steps out into a new world which he never saw before. This new world will probably be some subplane of the astral zone. It is a new dimension to us.



At the sublime moment when the disciple steps out into the higher world, he begins to realize that he has acquired a vast increase of powers, as well as joy. It appears to him, and it is a fact too, that he can do almost anything he may wish to do. Not only has he increase of powers, but his knowledge and understanding have expanded proportionately. At this time, the whole material universe appears as an open book to him, and all dark mysteries have vanished. In other words, he finds himself in possession of all knowledge of these lower worlds. He now knows them, and he has power over them. From here on up, each world gained gives one complete knowledge and power over the world below him.

## The Radiant Form of the Master

At a point between the sun-worlds and the moon-worlds and the pure astral zone, the disciple of the Master enters a zone called Ashtadal Kanwal. At that place something happens which changes the whole course of his life and also his method of procedure from that point on.

It is the meeting with his own Master in his radiant form. This is the Master's "light form." It is the Master, his own Master, appearing just as he does in physical life, except that his body is now much more beautiful and full of light, brilliantly illumined.

The radiant Master then and there receives his disciple with much love, to the great joy of the disciple. From that moment on, the two are never separated throughout the journey to still higher regions. Of course, this form is always with the disciple from the moment of his initiation, but the disciple cannot see him. But from here on, the disciple can see the Master on the inner planes as well as the outer.

At this time another new feature enters the journey of the student. Up to that time he has been doing simran, repetition of the five holy names, and that has given him fair concentration. But from now on he will discontinue the simran. He will not need it.

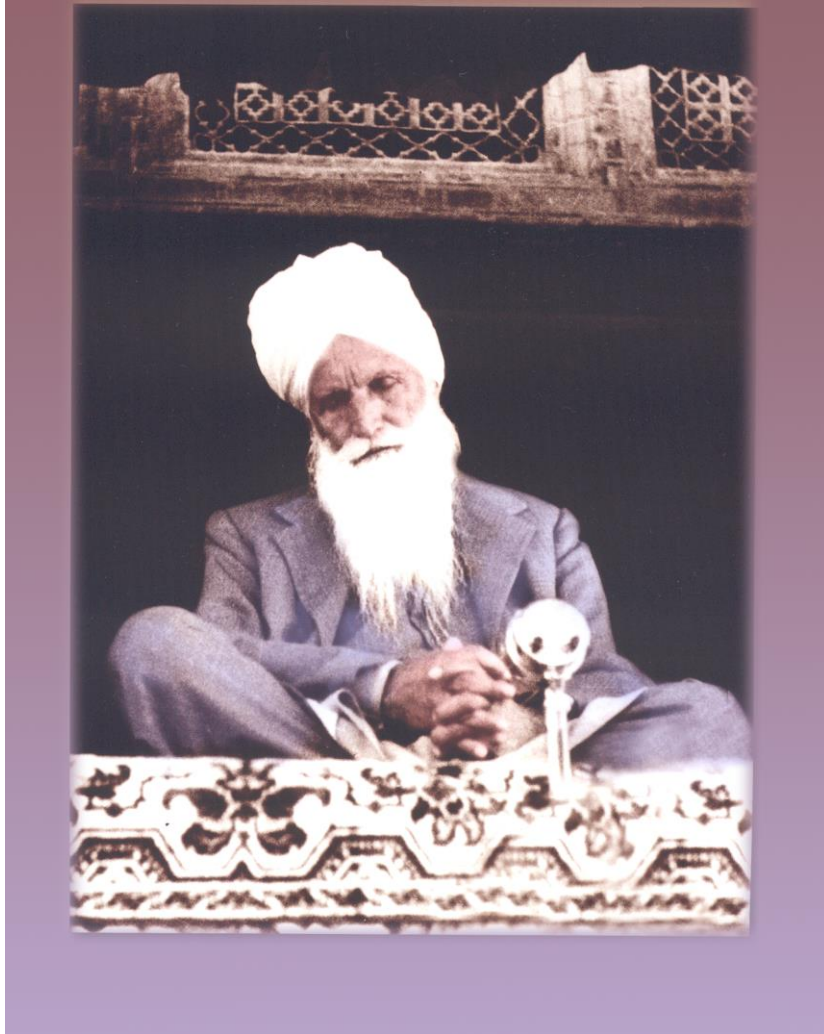


He now has the presence of the Master whom he may behold constantly. This is called dhyān. This sight inspires much love and adoration. It is the most perfect dhyān and it is more effective than simran for concentration.



## The Audible Life Stream: 4

At this point something else of great importance happens. You will contact the audible life stream perfectly and consciously, and its music will begin to work changes in you. You get a little of it before this point, but here you get it more perfectly. Here it begins to fairly enchant you and to pull you up with increasing attraction and power. You will find yourself listening to it with rapt attention and deep delight, completely absorbed in it. You will never wish to leave it or to miss a single note of its marvelous strains.



Hazur Baba Sawan Singh

*The sweet melody of the Music of the Spheres is endlessly playing within us.*

Of course, your upward progress will be much accelerated from here on. It is said that the student who reaches this point may consider that one-half of his work is finished for the whole of his journey. While formerly you had to exert your will to hold your attention upon the focus, now you will find it equally difficult to withdraw your attention from it. The Master and the divine melody are so extremely attractive. You will most ardently wish to go on forever looking at the one and listening to the other.

## Passing the Gates of Death – Non-Initiates

After death what happens? Where do we go and what happens to us? To answer this question, we have divided mankind into four distinct classes or groups; and the reason is that each of these four groups meets with a different sort of experience after death.

1. The first class includes all who have no Master or Satguru. This, of course, takes in the great bulk of mankind. All of these are obliged to meet death unsupported, unescorted, absolutely alone and helpless under the law of their own karma. They are now to receive payment in full for what they have earned in their life just finished.

Of them the messengers of death ask not when they shall come, neither do they listen to their cries of distress. They are relentless, merciless. They operate under the orders of their master, the negative power, whose duty it is to administer absolute justice with no favoritism. As we know, this class includes the vast majority of mankind. No matter to what religion they may belong, no difference between king or peasant, no matter how good or how bad, all alike must face “the dark angel” and follow where he leads.



Let no one imagine that his Lord of some past age will come to his relief at the moment of death. It is not so. His religion and the founder of that religion will do him but little good when he faces the Dharam Rai of that court to which he must go. That summons he must answer and there he must appear in person to answer the stern demands of the law – the law of karmic justice. Each and every soul of this class is escorted to the court of the king-judge, there to “give an account of the deeds done in the body,” as the book says.



## Passing the Gates of Death - Reformation

If a person has been very bad, living a selfish life, indulging his evil passions, his sentence will send him to some region of remedial and disciplinary punishment. This sentence is not final, like that of the orthodox hells. It is intended to purge that soul of his evil mind. He himself will know and fully approve of his own sentence, for he will know that it is exactly what he has earned.



When the period of his discipline expires, which may be years, a century or a thousand years, he has another chance to make good. He returns to earthly life for another birth and another chance to create for himself better karma. The deep impressions of his bitter experiences will be retained, and he will bring them with him into the new life, although he may not actually remember the details of it. Automatically he will then shun those paths of evil which formerly brought him to grief. In the next life, he is then sure to have a better record.



## Passing the Gates of Death - Reward

If one has lived a better life, he will be sent to a better environment, to some sort of paradise where he may enjoy the good which he has earned, there to rest and recuperate, so to speak, until the time arrives for him to return to earthly life once more.



If one has lived a very exalted and noble life, he earns thereby the privilege of a long sojourn in some region of pure delight, there to await his eventual return to earth. He may thus enjoy a thousand or a million years in some heaven; but as certainly as time rolls on, he must finally return to earthly life after his earnings have been spent. Thus each and every one must tread the wheel of birth and death, age after age, until his good karma eventually brings him to a living Master.



## Passing the Gates of Death - Initiates

2. The second class are they who have received initiation from a living Master, but who have done little or nothing in the way of spiritual exercises. A few may have actually indulged their passions in unworthy conduct. As a result, they have made little progress on the path. Yet they have a Master. What happens to them after death? In what respect do their experiences differ from the common lot of mankind? There is a very important difference.

The Master meets them at death or a little before. That is, he makes himself visible to them and he notifies them that their time is up. They must go. They respond with joy. At least we have never known or heard of one who was not glad to go with the Master at the time of his or her departure, and that without hesitation. They fear nothing and have no regrets at having to leave their families or the world.

No matter if they live ten thousand miles from the Master in the body (or if the Master has permanently left the earth plane), he is there in a form visible to them, to receive them and go with them. He comes to them in his radiant form, his astral form.

As soon as they leave the physical body, the Master himself takes them to that region or locality which they have earned. There he places them in a sort of training school where they make good progress under his directions.

If they have done very wrong, the Master himself administers whatever punishment or discipline he may deem necessary. They then continue in their training school until the time comes when they are fit to go higher.

But in no case does any disciple of a true Master ever go before the king-judge, nor does the black angel of death ever approach him at the time of death. He cannot approach a disciple of a real Satguru. The Master himself is there to take care of his own. The Master is always lord of the situation. There is no power above him. The Satguru is the embodiment of the supreme one, and as such he has power to do whatever he likes, and no one can obstruct his path.

3. The third class are they who have made good progress on the path of the Masters, who transcend body-consciousness daily in their meditations. All of this class know the day and the hour when they are to go long before it comes. The entire process of death is under their control, and there is never a shadow of difficulty or distress during the process of passing. Neither do they lose consciousness for a single moment. They pass out of the body as easily as one would lay off an old garment. In their daily practice, they have already gone through that process many times, so the whole performance is quite familiar to them. They go directly to that region, under the escort of their Master, where they are to abide for the time until they are ready to go higher.

These two classes never return to earthly life again, unless it is so willed and ordered by the Master. Generally, they are taken on up, grade by grade, until they reach the highest.

## Return to the Source

The world has never been without a living Master. Beneath all other impelling forces in the creation, spirituality is the primary cause. That, and that alone, is the driving force that always leaps up to join its source. In every living being, from tiny plant up to man, the spiritual flame of life is struggling upward and onward toward its source of being, and this process and this struggle must go on until the last speck of dust returns to the central fires of infinite being.

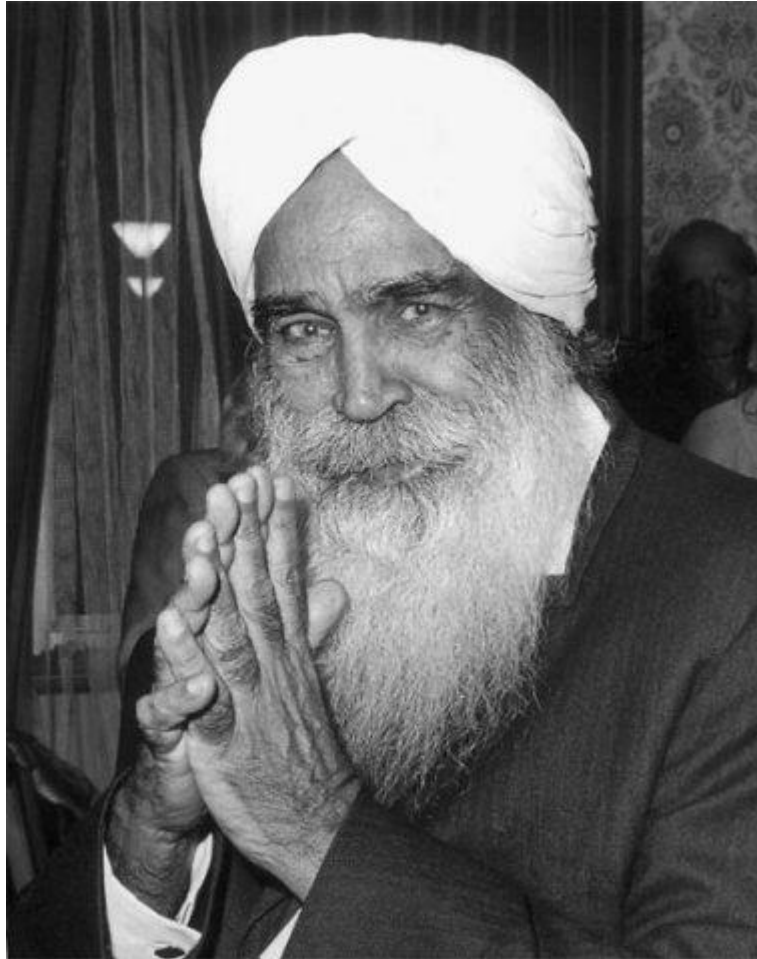
The message of the Masters fills the world with hope, and at the same time it offers a rational foundation for such hope. It not only tells people what they should do, but it offers them a definite method of doing it.

In the march of the ages, cycle after cycle, in every planet where human beings reside, the great Masters are the light bearers of that world. Until the end of the ages, they will remain the friends and saviors of those who struggle toward the light.

*Be led from the unreal to the real,  
Be led from darkness to light,  
Be led from death to immortality.*  
(Upanishad)



Let this be my last word, that I trust in Your love.  
(Rabindranath Tagore)



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